

# *The* Converted Catholic Magazine



GARRETT BIBLICAL INSTITUTE  
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**CHRISTMAS STORY OF THE WISE MEN  
THE BASIC POSTULATES OF PROTESTANTISM**

**MARTIN LUTHER—REFORMER IN MUSIC**

**EXCOMMUNICATION OF TITO  
POSES GRAVE QUESTION FOR AMERICANS**

**PROTESTANTS STILL PERSECUTED IN MEXICO  
MORE PAROCHIAL SCHOOL TROUBLE  
JESUIT-FASCIST 'THOUGHT CONTROL'**

— . . . —  
**December, 1946**

# THE CONVERTED CATHOLIC MAGAZINE

Owned and published by Christ's Mission

"When thou art converted, strengthen thy brethren."—Luke xlii:2

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# The Converted Catholic Magazine

Edited by Former Catholic Priests  
PUBLISHED SINCE 1883

Vol. 7 (New Series)

DECEMBER, 1946

No. 10

To All Our Readers—A Holy and Happy Christmas!

## THE WORD MADE FLESH

"In the beginning was the Word . . . and the Word was God . . .  
and the Word was made flesh and dwelt amongst us."—John 1:1,14

THERE HAVE BEEN, not just *one*, but *two* manifestations of God upon earth. The first was by His Word incarnated in the hearts of all who accepted It. The second was when this same Word was manifested in the flesh of the infant Jesus who was born on the first Christmas day.

Martin Luther first pointed out this dual 'incarnation' of the Word, and it was because of this that the Protestant reformers reasserted the essentiality of the acceptance of the Word of God as found in the Bible. The actual *words* of the Bible may differ, not only because of the differences of language, but also because of differences in the precise meanings of words in the same language. The Word Itself, however, never changes, and never can change. The Word is the same in all languages, because It is the revelation of God. It exists even apart from the book of the Bible, although the Book is the inspired medium through which the Word is accepted by us in our hearts and preserved in written form for all generations.

The corruptions in the Roman Catholic church came about mainly by its discarding of the Word of God as found in the Bible, and its pagan exploitation, by its sacramental system and its priesthood, of the second incarnation of God in the flesh. God manifests Himself directly to the hearts of men by His Word, indirectly through the flesh of His Son Jesus Christ. The Roman Catholic church obstructs both by its sacrificial priesthood, through which it commands all men exclusively to work out their salvation. It does not allow its people to contact God directly through His Word in the Bible. They may read it, but never personally accept its inspiration through the Holy Spirit. Neither does it allow direct acceptance of Jesus Christ, the Incarnate Word, as a personal Saviour. The Roman Catholic church teaches that there is no salvation without the priest. Protestants teach that there is full salvation in Christ alone.

Christmas commemorates the fulfillment of the dual 'incarnation' of God; through His Word in the Bible and

through Jesus Christ, the "speaking God," in the flesh of man. In Him the Word that is God, and that was in the beginning with God, became flesh. Because of this dual manifestation of God in Christ, angels and men rejoiced on

the first Christmas. We, too, on this Christmas, 1946, can rejoice as the echo of the angels' declaration comes down to us through the centuries: "*Behold, there is born to you a Saviour, who is Christ the Lord!*"

## EDITORIAL NOTES AND COMMENTS

### "NOT ABOVE REPROACH"

THE PROTESTANT Archbishop of Canterbury, during his recent visit to the United States, made some very courageously frank statements about the Roman Catholic church. Most notable was the expression of his opinion during an interview to the press when he visited President Truman on September 20. As reported in the N. Y. Times, the Primæ of the Church of England bluntly stated that "*the Roman Catholic church was in no position to lead a crusade for liberty throughout the world.*" Its record in that respect, he said, "*is not above reproach,*" and "*not that of a profound belief in liberty.*"

Continuing he declared:

"While the Church of Rome is naturally and rightfully deeply disturbed by what has happened to parts of its own church, it is not in a position to lead a crusade for liberty."

This is a mild way of calling attention to the record of the centuries of Vatican activities against liberty and freedom, but is quite a mouthful coming from the highest prelate of the Protestant church of England. Protestant leaders in America might well take courage from the Archbishop of Canterbury in this respect and cease

being so afraid to express what they know to be the truth about the Roman Catholic church.

### JESUIT-FASCIST 'THOUGHT CONTROL'

THE LATEST WRINKLE in Fascist development comes from Argentina, where the government has established a bureau of 'thought control.' As explained in a dispatch from Buenos Aires in the N. Y. Times of last September 13, this bureau will collect and sift all the thoughts and opinions of the people as reported to them. It will be a thought-collection center, "*to which each Argentine is free to report and where a statement signed by any citizen willing to put down his name will be received.*"

The plan is said to be the brain-child of Heinrich Doerge, formerly head of the German Bank of Industry. But, like everything else in Fascism, it is nothing new. This spy system is identical with that used by the Jesuits for centuries among the members of their own order and in all the institutions that they control. It safeguards anyone who denounces anyone else to the authorities. It was also used by the dreaded "Council of the Ten" in Ven-

ice centuries ago.

It is also similar in its effect to the Roman Catholic practice of confession, by which, all the sins and secret thoughts of the masses of the Catholic people are secretly made known to priests, and as a result of which the authorities of the church, and ultimately the governing authorities of a country, can estimate the prevalence of certain sins and dangerous tendencies on the part of the people.



### PROTESTANTISM IN BROOKLYN

**B**ROOKLYN, now famous because of the Dodgers, was once noted for its high percentage of church-going Protestants. Today, according to a comprehensive survey made by the Brooklyn Church and Mission Federation, Protestantism in Brooklyn is "fading fast." Not only has it become a "minor spiritual force," but it is continuing to lose members at an alarming rate.

In 1900, Protestants comprised 51.9 per cent of the total population of Brooklyn; Roman Catholics were then 34.2 per cent; Jews, 13.8 per cent. In 1946, the percentage of Protestants has declined to 29 per cent, Roman Catholics to 32 per cent, but Jews increased to 37 per cent. The total population increased from 1,634,351 in 1910, to 2,698,285 in 1940, during which time, immigration from Protestant parts of Europe declined from 14.5 per cent to 5.7, while the influx from non-Protestant parts of Europe increased from 19.5 per cent to 21.6. There are now about 1,000,000 Jews in Brooklyn, the largest Jewish community in the world. Chief reason for the decline of Protes-

tants is their migration to other parts of New York and Long Island. The large influx of Negroes, mostly Protestants, has compensated to a certain extent for the rapid decline of Brooklyn's Protestant population.

But what Protestantism has lost in numbers it could make up for by increased spiritual vigor and church attendance. The power of the Gospel of Christ is the same today as ever before. As this survey states, although "*Brooklyn is no longer a great Protestant supporting base, it is fast becoming a missionary opportunity.*"

► "PROTESTANT ACTION INC.," (P. O. Box 4825, Cleveland Park Station, Washington 8, D. C.) is a newly-formed organization for the active defense of the liberties we so highly cherish.

Its president is the Rev. Thomas E. Boorde, vice-president Rev. H. S. Southgate, and it has two able secretaries in Miss Helen Wallace Kelley and Miss Lola Boswell. It defends freedom of worship and separation of church and state; opposes diplomatic relations with the Vatican, totalitarian religion, and political bodies operating in the name of religion. Ad Multos Annos!

We urge our readers to cooperate with this much-needed Protestant Action group.

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## CHRISTMAS STORY OF THE WISE MEN

Matt. 2:1-12, and Gen. chapter 38

By JOHN J. KELLEY

**THE STORY** of the 'Wise Men' who bore gifts to the infant Jesus has delighted and puzzled the church for centuries. Who were they? How many were there? Where did they come from? How did they know about the 'star'? These are a few of the questions which have intrigued all Bible students.

We know sufficient about these 'wise men' to tell at least who they were, where they came from and why they came to Jerusalem. The following is an outline study:

1) They came from the East—Babylonia.

2) They came seeking a King of the Jews—not a universal Saviour and not a Gentile King. This to me is proof that they were Jews and not Gentiles.

3) They did not follow the star from the East to Jerusalem. Certainly the star would not lead them to Herod, the arch-enemy of the Christ Child.

It will be noted that Herod "*inquired of them diligently what time the star appeared.*" Tradition says they replied "Nine months to the very day." I believe they were Jews and had the five books of Moses which told them: "*There shall come a star out of Jacob, etc.*" (Nums. 24:17) However, they did not have the Prophets to tell them where He should be born. Therefore they came to Jerusalem when the gestation period was complete. When they left Herod the star which they had seen in the East reappeared to them and "*they rejoiced with exceeding great Joy.*" (Matt. 2:10) Then they followed the star from Jerusalem down to Bethlehem.

4) They found the Christ Child in a house, not in an ordinary stable. In Bethlehem the houses had only one large room; the family lived on a raised platform at one end of the room and the balance of the space was given to the animals. Someone opened their home to Jesus. Have you?

5) The gold, frankincense and myrrh were for Him as Prophet, Priest and King.

6) The geneology of Jesus in Matt. 1:3, gives us a clue to these 'wise men.' Here we have the name of Pharez. If we turn back to Gen. chapter 38, we have the story of the birth of Pharez and his brother Zarah, who is called "*The Prince of the Scarlet Thread.*" They were twins, of the royal seed of Judah; Pharez, meaning a breach, triumphed over his brother in the womb even as Jacob over Esau. From this time there were two royal families in Judah, the Pharez line and the Zarah line. Our Lord was born through the Pharez line. It is interesting to follow the seed of Zarah: *1 Chron. 2:6* gives their names as Zimri, Ethan, Heman, Calcol and Dara. If we trace them further we find that they were singers (*1 Chron. 15:19*); they wrote the 88th and 89th Psalms. But it is to *1 Kings 4:29-31* that we must go for the answer to our questions regarding the 'wise men.' Here the Lord says that the wisdom of the seed of Zarah was surpassed only by that of Solomon. We are also told that these children of Zarah dwelt in the East. Most of the Jews remained in Babylonia and never came back to Jerusalem.

Now we know that the descendants of Zarah, "*The Prince of the Scarlet*"

Thread," dwelt in the East; they were of the royal seed of Judah; they were famous for their wisdom; they had only the five books of Moses and understood the prophecy of *Nums. 24:17*; they did not have the Prophets and hence did not know where the Christ would be born; they were hoping for a "breach" in the Pharez line and came looking for a King of the Jews.

These 'wise men' departed another way; no one ever came to Jesus and departed the same way; they were either converted or hardened in their sins. How about you? Have you received Jesus? If you take Jesus as Saviour and Lord, this will be the greatest Christmas in all your life.

bankers who pay no heed to the social doctrines of their church; lawyers, physicians and graduates of Catholic colleges who do not supply that leadership of which they are capable."

Bishop Noll also called upon Catholics in organized labor, claiming that Catholics constituted from 40 to 50 per cent of labor union membership. In the field of politics, Bishop Noll declared:

*"The time has arrived when Catholics should not be blind voters in keeping with their long-time Democratic or Republican faith. Before voting they should consider the candidate's fitness and the measures he proposes to support."*

What should be the Protestant answer to this?

## MILITANT CATHOLIC ACTION

A SAMPLE of how the Roman Catholic church in America is raising the banner of "militant Catholic action" was contained in a speech by Bishop John F. Noll of Fort Wayne, Indiana, before 1,000 delegates of the National Council of Catholic Women, in Kansas City, Mo., last September 23. This Roman Catholic women's organization claims 5,000,000 members, and Bishop Noll's crusading speech, according to the *N. Y. Times* report, was intended to rally these five million women to fight on every front in American life—"for militant action in professional, educational, trade union and political fields."

Bishop Noll listed the various Catholic groups that must bestir themselves to aggressive action as follows:

"Catholic members of Congress who hide their light under a bushel; thousands of Catholic industrialists and

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ENCLOSED WITH THIS ISSUE . . .

► FAITH is essential for salvation. For there is nothing in nature, philosophy, or history that can convince us of the fact that our sins can and will be forgiven, and that men can obtain everlasting life despite their sins.

## MARTIN LUTHER—REFORMER IN MUSIC

By JEANNE WOLFE

[AS A TRIBUTE to Martin Luther, famous converted priest to whom we owe so many blessings of the Reformation, we are pleased to publish the following inspiring article in this last month of the year 1946, the 400th anniversary of his death. It is reprinted with permission from "Sunday" Magazine. Copyright 1946 by "Sunday" Magazine, 800 N. Clark Street, Chicago, Ill., September, 1946.]

Like the tale of Pied Piper, Europe's millions followed Martin Luther's music and no power of the Catholic church could break the spell

FOUR HUNDRED years ago, Martin Luther, one of the greatest reformers in history, died. All the world knows of his courageous convictions and his theological treatises. What most people don't know is that one of the biggest features in making the Reformation "take" among the common people, was Luther's revolutionary use of hymns.

Careful students believe that the Reformation was literally "sung into the hearts of the people."

Melodic hymns in the language of the people were filled with Reformation doctrine which imbedded itself in the minds of the people.

One Roman Catholic priest wrote, "Luther has done us more harm by his hymns than by his sermons!"

At least two of Luther's hymns are still among the top favorites of Christians of this century—"A Mighty Fortress Is Our God" and "Away in a Manger."

Luther's musical career really began in his fifteenth year. Having left at Magdeburg a home and father too poor to support him, he entered the city of Eisenach to subsist. His relatives there were financially unable to assist the young beggar, so he earned his bread by singing ballads in the streets in his

rich tenor voice.

Good fortune was with him, for while he sang before the home of Conrad Cotta, one of the foremost citizens of the town, the residents heard this message:

*"Foxes to their holes have gone,  
Every bird into its nest,  
But I wander here alone,  
And for me there is no rest."*

The master of the house, his eyes misty, asked his mistress to invite the urchin to come in. It was a cold windy night. Thankfully the boy entered the mansion. Four years it was his home, and here he learned to play the flute.

Luther's musical talents lay dormant, however, for a number of years. Monastery training and a period as professor of theology at Wittenberg intervened before Luther composed his first hymn.

Some years after Luther had turned reformer and burned the Papal Bull, he witnessed the martyrdom of two monks who preferred death to denouncement of their Protestant faith. They died singing "*Te Deum Laudamus*." The impression on Luther inspired his first hymn, "Flung to the Headless Winds." It is known as "The Martyr's Hymn."

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## A Mighty Fortress Is Our God

MARTIN LUTHER

MARTIN LUTHER  
Tr. F. H. HEDGE

1. A might-y for-ress is our God, A bul-wark nev-er fail - u  
 2. Did we in our own strength confide, Our striv-ing would be los -  
 3. And tho' this world, with dev-ils filled, Should threaten to un-do  
 4. That word a - bove all 'earthly pow'rs—No thanks to them—a-bid -

Our er Ho - a - mid the flood Of mor-tal ills pre-vail  
 Wer the ri Man on our side, The Man of God's own cho  
 We not f filled His truth to tri-umph thr  
 The ours Thro' Him us sic



Luther, who in his monastery cell once felt so conscious of the presence of the devil that he threw an inkwell at him, wrote one of Christianity's most stirring hymns

*"Flung to the heedless winds,  
Or on the waters cast,  
The martyrs' ashes, watched,  
Shall gathered be at last;  
And from that scattered dust,  
Around us and abroad,  
Shall spring a plenteous seed  
Of witnesses for God.  
The Father hath received  
Their latest living breath;  
And vain is Satan's boast  
Of victory in their death;  
Still, still, though dead, they speak,  
And trumpet-tongued, proclaim  
To many awakening land  
The one availing Name."*

As the Reformation progressed, Luther became less concerned with controversy and made his chief work the planting and building of the church. His aim was to have the Word of God proclaimed in the congregations, and this idea necessitated reforming the church service and excluding all the unchristian features.

Luther gave music an important place. He was a profound connoisseur in music, and at the same time, a practical musician. "It is a beautiful and lovely gift of God," he said of music, "it hath so often excited and moved me as to give me a desire to preach."

It is no surprise that in 1524 there appeared in Wittenberg the first German hymnbook, compiled by Luther, consisting of eight hymns. Among the remarks in the preface, is: "*These hymns are set to music in four parts, for no other reason than because of my desire that the young, who ought to be educated in music as well as in other good arts, might have something to take the place of worldly and amorous songs.*"

Luther's hymns so intrigued Germany that some worked their way even

into Roman Catholic strongholds. It is told that when several of his hymns were introduced in the chapel service of Duke Henry of Wolfenbüttel, a priest complained. When the Duke asked of what he disapproved, he replied, "May it please your Highness they are such as this: 'O, That the Lord Would Gracious Be.'"

"Hold! Hold!" said the Duke, "must the devil be gracious? Whose grace are we to seek if not that of God only?" And thus the hymns were given their place in the Romish chapel.

It must be remembered that prior to the time of Luther no congregational hymns were written in the common language of any country. Luther believed that hymns ought to be personal and inspirational, and fitted to tunes familiar to the populace.

His accomplishments may be channeled into four streams. Luther took the Latin psalm and hymn from the clergy and put it into the vernacular metrical form with popular tunes, and restored them to the people. He added to the functions of hymns, making them instructive, and objects of meditation and exhortation. Also, he made the Germans a singing people, a valuable contribution. At the same time he revived Paul's conception of hymn singing as a spiritual function.

All of these aims are illustrated in an early collection of Luther's hymns. There were thirty-eight, twelve based on Latin, four rewritten from pre-Reformation days, seven versions of Latin psalms, six paraphrases of scripture, and nine original. These hymns were the root of Protestant hymnody, and they all taught sound Biblical truth. Despite all that can be said, Luther was not a poet nor conscious of literary impulses. His diction is more often

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Christians of the World  
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This is a complete Return Envelope Already Addressed, and Requires No Stamp.



Although Luther's courageous sermons and actions are commonly recorded in history as being the pivots on which the great Reformation swung, one Catholic leader said, "Luther has done us more harm by his hymns than by his sermons."



Luther's musical career began when as a boy he sang in the streets as a means of begging and was taken in by a wealthy merchant. Later, as a Reformer, he taught the German people to sing hymns in their own language. It was said that the Reformation literally "sung itself into the hearts of the people."

forced than elegant, his style racy and idiomatic.

While engaged in the contest with the Roman Church, Luther called skilled musicians to his home and arranged hymns to the favorite tunes of the German people. He had them printed and distributed to Christians over the land, until they were being sung by people everywhere. Priests were astonished.

Martin Luther knew that songs could go where preachers were barred, so he embodied his doctrines in hymns. His version of the forty-sixth Psalm, almost an epitome of the doctrine of salvation, spread over Germany until a German priest was forced to write, "*The whole people is singing itself into this Lutheran doctrine.*"

Sometime after, a group of Lutheran princes attended a church in which a Roman Catholic priest occupied the pulpit. Growing indignation as the priest's sermon progressed caused the congregation finally to rise and begin singing the hymn, "Dear Christian People, Now Rejoice." The priest was virtually sung out of the church.

Again in 1529 a Roman priest was preaching in Lubeck. At the ending of his message two boys started Luther's hymn, "*Ach Gott, Von Himmel Sieh Darein,*" or "O God, Look Down From Heaven, We Pray."

"O God look down from heaven, we pray,

*Thy tenderness awaken!*

*Thy saints so few, fade fast away—*

*Hast Thou Thy poor forsaken?*

*Thy Word no more is taught aright,  
And faith from earth hath vanished quite—*

*O Lord, our God, revive us!"*

The whole assembly joined them, closing the unfinished sermon with a song.

Samuel Taylor Coleridge was so impressed with the musical products from Luther, that he commented: "In Germany the hymns are known by heart by every peasant; they advise, they argue from hymns, and every soul in the church praises God like a Christian with words which are natural and yet sacred to his mind."

Great as may have been these hymns of Luther, all his musical works are overshadowed by his magnificent "*A Mighty Fortress Is Our God.*"

The origin of this great hymn is uncertain. Why he wrote it is unknown, and when it was composed is a disputed question. Heinrich Heine is of the opinion he composed it right before the Diet of Worms in 1521, and they entered the city singing it. This idea is not supported, however, because, had this been true, most certainly it would have been published with the 1524 collection.

Whenever its birth, we know that by 1530 "*A Mighty Fortress*" was the testimony of thousands of European Christians. The music, composed by Luther himself, embellished the words. Note that they run in four lines of thought.

The first stanza pictures God as fortress of the soul:

*"A mighty fortress is our God,  
A bulwark never failing;  
Our helper He, amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And, armed with cruel hate,  
On earth is not his equal."*

Jesus Christ, the soul's companion, features in the next:

*"Did we in our own strength confide,  
Our striving would be losing,*

*Were not the right Man on our side,  
The man of God's own choosing.  
Dost ask who that may be? Christ  
Jesus, it is He;  
Lord Sabaoth His name,  
From age to age the same,  
And He must win the battle."*

The third stanza speaks of vanity and the futility of the Prince of Darkness:

*"And though this world, with devils  
filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The prince of darkness grim—  
We tremble not for him;  
His rage we can endure,  
For lo, his doom is sure,  
One little word shall fell him."*

The ending is a climactic outburst in confident praise of God's eternal kingdom:

*"That word above all earthly powers  
No thanks to them—abideth;  
The spirit and the gifts are ours  
Through Him who with us sideth.  
Let goods and kindred go,  
This mortal life also;  
The body they may kill;  
God's truth abideth still,  
His Kingdom is forever."*

And so, through music, Luther fastened the doctrines of the great Reformation so firmly in the minds of the people that the blessings of it have extended four centuries beyond his death.

Luther was first a reformer, but his

work bore fruit through his gift of music.

## NEW 'BLACK POPE'



JOHN BAPTIST JANSSEN  
New 'General' of the Jesuits

Acme

THE JESUITS are the world's largest order of Catholic priests. In all they number 28,000. There are 6,282 of them in the United States—the largest group of them in any country. Spain comes next, with 4,973; then England with 4,566. Germany has 3,154; France 3,100; Italy 2,353; Latin America 2,540; in the Slav countries of the Balkans there are 1,356.

No Jesuit General has ever been an American, and newspaper reports that an American would be elected this time were proved false with the choice of the Belgian Janssen above.

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## PROTESTANTS STILL PERSECUTED IN MEXICO

**R**ELIGIOUS VIOLENCE flared anew in the Mexican town of San Felipe de Santiago last July 9. It was reported in this country in an *INS* dispatch from Mexico City of August 4, which merely stated that: "*Two government investigators were killed and another seriously injured while attempting to determine the origin and the blame for the outbreaks between Catholics and Protestants.*"

But here is the full story as translated from *Tiempo* (Mexican news magazine corresponding to our *Time* magazine) of August 9, 1946, pp. 6-7, under the title "Intolerance":

"On Wednesday, July 31, two agents of the Federal Judicial Police, Marcos Fernandez Ocaña and Leopoldo Arenas Díaz, were sent to San Felipe de Santiago, Mexico. They had been sent there to investigate acts of religious intolerance that had been committed throughout that vicinity by Catholic fanaticism. They were accompanied by two evangelists, Francisco Vázquez and Cesáreo Antonio, who were to appear on a case dealing with the same matter.

"The news of the arrival of these four persons provoked the alarm of the parish priest and the mayor, Pedro Juárez, both accomplices in the reported acts. These two men decided to give the visitors 'a worthy reception.' For this purpose they gathered together the people of the town, most of them indigenous, and served them liquor until they were drunk. In short, when the agents arrived at the town square, Pedro Juárez, the mayor, wheedled them into coming with him to the city hall. There they were tied and then tortured.

"Marcos Fernández Ocaña was tortured most fiendishly. His hairy skin was wrested from his body with a 'machete'

and, while he was still alive, his eyes were plucked out with a nail. Then his ears were clipped, some teeth loosened with stone blows and his body clubbed until his bones were broken. After he was dead, flesh was sliced off from his gluteal region and thrown to the dogs.

"Leopoldo Arenas Díaz was not killed. The fanaticism of one of the criminals was inferior to his greed. 'His horse and his gun in exchange for his life,' he said. But this did not prevent this other agent from being beaten also.

"The two evangelists, their ears clipped, bones broken, and in a state of agony, also escaped death. The desire to prolong as much as possible the torture of the Protestants permitted the federal troops to arrive—at noon of the 1st of August—to rescue the victims.

"Archbishop Luis María Martínez rebuked the acts 'with a slight shaking of the head,' according to 'Prensa Gráfica' of Saturday, August 3. He said: 'I believe that the work carried on by Protestants in Mexico favors the Communists who are trying to introduce their theories in this country.' But in the Sunday papers the archbishop rectified 'Prensa Gráfica,' denying that he had said those words. 'The Catholic faith is defended and propagated,' he said, 'by prayer, instruction and good example.'

"There were four contributing factors—according to close observers—to the bloody acts of San Felipe de Santiago:

1. The criminal instigation of the priests.
2. The active campaign which the Sinarquists are carrying out against the Protestants.
3. The confessional attitude of some public servants who obey the orders of the Roman Catholic priests.
4. And, above all, the complete lack of punishment for such previous crimes, over one thousand having been reported in three years."

# CARTA ABIERTA

Al Sr. Luis María Martínez, Arzobispo de México y Primado de la Iglesia Romana y demás Dignatarios de Ella en la República

Calificados por los católicos mexicanos suscrip-  
tos que serían un hábito de ignorancia y de  
vergüenza para el pueblo católico, con pa-  
sado de la fe y la fe católica, a la hora del servicio religioso en el  
templo evangélico, la turba armada por uno  
de los sacerdotes de la región, incendió el  
templo, destruyeron a pedradas a los evan-  
gelistas, y a los católicos que se oponían a la  
violencia. En Toluca se realizó la Convención Nacional  
Evangelista en los días del 9 al 14 de julio de  
1946, en la ciudad de México, D. F., agosto 12 de 1946

## "POR LA ALIANZA DE PASTORES Y OBREROS EVANGELICOS DEL D. F."

José O. Velasco, D. R. Sandoval, Ramón Torres, David G. Ruesga, Sr. Artil, J. T. Ramírez, A. M. Avila, R. M. de Páez, L. B. González, Victoria Reyes, Humberto González R., Ing. Enríque Villanueva, Alcides Rufo, David Villaverde, Juan N. Páez, Lorenzo J. Sandoval, V. Santos, H. S. Santos, V. Quintero, E. M. Sain, Cosme G. Montemayor, R. B. Santos, H. T. Montecinos, Lamberto Lara Avila, Catarino Flores, Crisobal C. Morales, Ricardo Arroyo, Lic. Agapito Rancos, Carlos R. Sandoval, Rodolfo Valderama, Lic. Manuel Caballero, Díaz, Feliciano Contreras, Fermín Osip Landan, Alejandro Gómez

THIS IS A REPRODUCTION OF PARTS OF A PLACARD (GREATLY REDUCED) PROTESTING TO ARCHBISHOP MARTINEZ OF MEXICO CITY, PRIMATE OF THE ROMAN CHURCH, AND OTHER MEXICAN PRELATES AGAINST THE SLAUGHTER AND PERSECUTION OF PROTESTANTS BY PRIESTS AND CATHOLICS IN MEXICO. IT IS DATED AUGUST 11, 1946, AND SIGNED BY A LONG LIST OF EVANGELICAL PROTESTANT LEADERS BELONGING TO THE ALLIANCE OF EVANGELICAL PASTORS AND WORKERS OF MEXICO CITY. IT GIVES DETAILS OF NAMES, DATES AND PLACES OF ATROCITIES COMMITTED BY CATHOLIC PRIESTS AND OTHERS AGAINST PROTESTANT MISSIONARIES AND BELIEVERS.

Time (U. S.) magazine of last September 9, quotes Protestant Bishop Ruesga that this cruel attack was "just an incident in the continuous, often violent, conflict between Mexico's 20,000,000 Catholics and 180,000 Protestants." Bishop Ruesga's own church's few stained-glass windows are protected by chicken wire from rocks hurled by passing Catholics. Its facade is always mud-spattered. Once an attempt was made to burn the building.

"Most important activity of the leading Protestant groups in Mexico," quotes Time, "is teaching the Mexicans to read and distributing copies of the Bible at minimum cost. Catholics are not pleased with the fact that Indians can buy a well-made Protestant Bible for 6½ pesos (\$1.35), while the cheapest Catholic Bible costs 22 pesos" (about \$4.50).

Protestants in Mexico use the Bible in their educational work among the Indians. "But Catholics," says Protestant Bishop Ruesga, "oppose not only the placing of the Bible in Indian hands, but education itself, fearing that knowledge will lead the Indians away from the church of Rome."

In the square outside the church the soldiers came to a halt. A bomb had demolished one wing of the edifice, and it was evident there was room for only about half the company.

"Sergeant," ordered the captain, "tell the men who don't want to go to church to fall out."

More than half of the men eagerly availed themselves of the privilege.

"Now sergeant," said the captain, "dismiss all the men who did not fall out and march the others in—they need it most."

## EXCOMMUNICATION OF TITO POSES GRAVE QUESTION FOR AMERICANS

MARSHAL TITO of Yugoslavia is a Roman Catholic and last October 14, he, along with every other Roman Catholic in any way connected with the trial and conviction of Archbishop Stepinac, was solemnly excommunicated by order of the Sacred Congregation of the Council (Inquisition). This means that he and they are completely deprived of the sacraments, absolution from sin, Christian burial etc. How serious this action was may be judged from the N. Y. Times' dispatch from Rome on that date, which says:

*"... the Vatican's step is without precedent in recent history, though excommunications even of royalty were not unknown as late as the last century. Although Adolf Hitler was a Catholic, he was not excommunicated for his persecution of religion."*

This excommunication is part of the Roman Catholic claim of immunity of its clergy from trial by the civil law in all countries. Its penalties apply automatically to anyone who has recourse to the civil law against bishop, priest or minor cleric of the Roman Catholic church. Following are the stipulations of Canon Law on the matter:

Canon 120 says:

"Sec. 1. In all criminal and controversial matters, clerics must be brought before an ecclesiastical judge, unless provision has otherwise been legitimately made in particular places.

"Sec. 2. Cardinals, legates of the Apostolic See, bishops, even titular bishops, abbots or prelates 'nullius,' the highest authorities of religious orders under pontifical jurisdiction, and major officials of the Roman curia, in the exercise of the duties of their office, must not be brought before a civil judge, without the permission of the Apostolic See; all others who enjoy clerical privileges likewise must not be brought before a civil judge without the permission of the bishop of the diocese in which the case takes place."

Canon 2341 says:

"If anyone, against the prescription of Canon 120, should dare to bring before a civil judge any one of their Reverend Eminences the cardinals or legates of the Holy See, or major officials of the Roman curia, on account of anything connected with the duties of their office, or his own bishop, incurs excommunication 'ipso facto' reserved in a special way to the Pope.

"If anyone should bring before a civil judge any other bishop even a titular bishop, or an abbot, or a prelate 'nullius,' or any of the highest authorities of the religious orders under pontifical jurisdiction, incurs excommunication 'latae sententiae' simply reserved to the Pope.

"Lastly, if any other person who enjoys clerical privileges is brought into civil court without permission of the bishop, if the one responsible is a priest he shall incur 'ipso facto' suspension from his office, which is reserved to the bishop; if a lay person, he shall be suitably punished according to the gravity of his crime."

<sup>1</sup> This pertinent and significant reference to Hitler is to be found only in the early ('bulldog') edition of the N. Y. Times of October 14, and apparently was censored out of later editions.

<sup>2</sup> *Codex Iuris Canonici*, published by the Vatican Polyglot Press, Liber II, Tit. II, Canon 120.

<sup>3</sup> *Ibid.*, Liber V, Tit. XIII—Concerning Penalties.

The question that this poses for Americans is that "it could happen here." If we had a Roman Catholic President, and a bishop or priest were indicted before a civil tribunal for sedition or treason, then the President and all connected with the case would come under the ban of the Catholic church. What would really happen would be that such a bishop or priest would never be brought to trial at all. Even now, with a Protestant President, Roman Catholic bishops and even priests are never brought to trial. A

case in point was that of Father Coughlin who was omitted from the list of those during the war who were indicted for sedition, although even the defendants admitted that Coughlin should have been indicted with them as a Nazi collaborationist.

This 'immunity of the clergy' from trial by a civil judge is very fundamental in Roman Catholic law, but is destructive of democratic processes. It should be made a test of the fitness of a Roman Catholic for any public office in the government of the United States.



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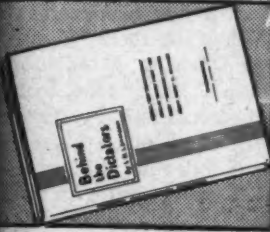
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## THE MASSACRE OF ST. BARTHOLOMEW'S NIGHT

By ANTHONY CALIANDRO

**M**ONUMENTS, says Macaulay, the great English historian, are "footprints of history on the pages of time." Many, in marble and metal, pyramids and plaques, speak of the deeds of great men through the ages, others of the torture and sufferings endured by the martyrs of history in the struggle for freedom.

Rome itself contains many of the latter kind, commemorating the sufferings of the true followers of Jesus Christ, under both the pagan Pontiffs of early Christian times as well as under their successors, the Supreme Pontiffs of the Roman Catholic church. In the Campo de' Fiori, for instance, stands the monument to Giordano Bruno, on the very spot where, on February 17, 1600, this brave Dominican priest was burned at the stake because he dared to disagree with Roman Catholic teaching and its falsification of the Gospel of Christ.

In Paris also, on the Rue de Rivoli, stands the figure of another great martyr to the cause of true Christian teaching: Gaspard de Coligny, noble French admiral and Huguenot leader. It stands over the multitudes that daily throng this busy thoroughfare, a reminder of what the freedom of today cost the men of yesterday.

Deeds of infamy have also been recorded in marble and metal, and among these is the medal struck by the Papacy to commemorate the slaughter of Coligny and the Huguenots on St. Bartholomew's night, August 24, 1572. It took

place at the instigation of professional conspirators acting for the feeble-minded king and the crafty Roman Curia. The destruction of the most eminent Protestant men of France had been diligently prepared and allotted to individuals. At a concerted signal, the murderers fell upon their Huguenot victims. The Duke of Guise, brother of the Cardinal of Lorraine, took charge of the murder of Coligny. Thus fell the leader of the French Protestants, a man of inflexible Christian principles, said to be blameless in his morals and possessed of an immutable trust in God. More than 5,000 Huguenots perished with him in the city of Paris alone. In all, about 30,000 were killed.

This atrocious crime, regarded with horror and detestation by all civilized people, was glad news in Madrid and Rome. *It is said that King Philip II of Spain, for the first time in his life, laughed aloud.* In Rome, Pope Gregory XIII ordered a *Te Deum* sung, and for days the whole Papal court celebrated the event by processions and jubilant thanksgiving. The medal, specially struck to commemorate the massacre, bears on one side the image of Pope Gregory XIII; on the other, the destroying angel with the words: "UGO-NOTTORUM STRAGES, 1572."

The Pope further had the famous artist George Vasari paint a picture of the slaughter of Coligny and his Huguenot followers.



Above is a picture of the two sides of the medal struck by the Vatican to commemorate the slaughter of the Huguenots. One side bears the impression of Pope Gregory XIII; the other of the destroying angel and the words: "UGONOTTORVM STRAGES, 1572" —"The Slaughter of the Huguenots, 1572."

*A reproduction of the original medal is in our possession.*



**VATICAN PAINTING OF THE MASSACRE OF THE HUGUENOTS IN PARIS**  
August 24, 1572

Above is a reproduction of the painting in the Vatican by the famous artist Giorgio Vasari.

Neither will Protestants today be vanquished as long as they remain faithful to Him who died for them on Calvary. Freedom, too, can best be preserved by faithfulness to Christ. Savonarola, another martyred priest, the "Herald of the Reformation," who was publicly burned by the Inquisition on May 23, 1498, declared: "Do you wish to be free? Then, above all things, love God, love your neighbor, love one another, love the common weal; then you will have true liberty."

► THE ITALIAN EVANGELICAL COMMITTEE of New York has received more than 11,000 pounds of clothing and other things for distribution in Italy from the First Italian Church in Philadelphia, which has also sent over 600 food packages to Baptist pastors in Italy.

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The Protestants of France were not vanquished by this massacre, though the losses they suffered were great.

## FIVE BASIC POSTULATES OF PROTESTANTISM

**S**IMPLICITY is characteristic of the teachings of Evangelical Christianity—and rightly so. For it has been well said that multiplication of doctrines is perilous to the spiritual life. It tends to distract our attention and, by fixing it upon fragments, dulls the sense of the immeasurable whole.

This multiplication and fragmentation of doctrines is characteristic of Roman Catholic teaching, and clearly points up the contrast between it and the true Gospel teaching.

Following are five points, which may well be called basic postulates of Protestantism. They not only clarify all that is necessary and basic to the Christian teaching of salvation, but show up the opposing errors of Roman Catholic teaching in each particular:

### 1. THE PRIMACY OF CHRIST

All Protestants base their hope of salvation on the Gospel teaching that Jesus Christ holds the primacy in all things—to the exclusion of all others (Col. 1:18). This primacy is manifold: *primacy in the incarnation*, since He alone took man's nature without sin; *primacy in the all-sufficiency of His sacrifice* "offered once for all," so that there is now "no more offering for sin;" *primacy in love and sympathy toward us*, needing no persuasion, no intervention of priest or angel or other intercessor; *primacy also in the honor and glory justly due to him* and from which nothing can be deducted or accorded to any creature.

Opposed to this is Roman Catholic teaching: that this primacy is shared by men, by the Pope as claiming to pos-

sess all power in heaven and on earth; that Christ's sacrifice is not perfect and complete and once offered forever, but must be repeated and even improved upon by priests offering the 'sacrifice' of the mass daily for the sins of men; that love and honor due to Christ must flow exclusively through these priests and other created beings.

### 2. MAN'S PERSONAL, DIRECT ACCESS TO GOD

Protestants believe that when a soul is convinced of sin and when guilt presses upon the conscience, reconciliation is had by personal acceptance of Christ's invitation: "*Come unto ME. . . and I will give you rest*;" that forgiveness cannot be negotiated by the ordinances of a church or by the absolution of a priest. Roman Catholic teaching says: "*There is no salvation without the priest*." Protestants say: "*There is full salvation in Christ*."

### 3. A CONSCIOUS SENSE OF PARDONED SIN

Protestants are logical in expecting from Christ, their Saviour, not a partial, but a full pardon for sin, a pardon that not merely wipes a soul clean just for a time, but that makes the sinner a new creature. They fully believe that: "*There is now no condemnation to them who are in Christ Jesus*" (Rom. 8:1), that: "*Sin shall not have dominion over you*," and that Christ's work and message bring joy and freedom.

Roman Catholicism, on the other hand, counts it a sin of presumption to be assured of salvation, and teaches that men must always seek, but will

never find, a profound and blessed sense of full forgiveness and assurance of salvation. Its saints are distinguished by their misery, not by their happiness. *It is as if Christ had died in vain.*

#### 4. BELIEF IN THE RIGHT OF PRIVATE JUDGMENT

Protestants assert the right of each one to find and judge for himself about the truth of God and salvation. They also believe in the sacredness of the personal responsibility that goes with this right. The Bible to them is an open book, wherein each seeker after truth can be fully and infallibly enlightened. They acknowledge that in Christian teaching you cannot transfer to another the responsibility for your faith, and, if you do so, you thereby weaken your moral and spiritual character.

In Roman Catholic teaching, the priest takes the responsibility for the mistakes and sins of his people, and the Roman Catholic church becomes in reality a kind of 'spiritual insurance society,' to which its members dutifully pay their dues, and onto which they shove off all personal responsibility for their sins and their souls' salvation. Ultimately, all responsibility for the entire membership rests with one man—the Pope—since he alone is declared to be the infallible guide for all.

#### 5. THE BIBLE AS THE WORD OF GOD

*In the Bible all Protestants find the perfect rule of faith and practice.* It is to them the Word of God made manifest in their hearts, just as Christ is God made manifest in the flesh of man.

Although the Roman Catholic church now professes to allow its people to read the Bible, prohibition against any private interpretation of it, that is in any way contrary to the church's teachings and practices, still remains.

On these five basic postulates, Protestants of all denominations can establish a unity that will more than match the false and merely external unity of Roman Catholicism. But it is not sufficient for Protestants merely to profess these fundamental postulates in words. They must prove them by *demonstrating* their spirit and power.

### THE COUNTRY WE LOVE

How dearly we love this beautiful land—  
This country that God has given us.  
From ocean to ocean, on every hand,  
His blessings are showered over us.

As stars adorn the vaulted sky,  
So decked are the valleys with homes.  
And lakes and rivers and forests high  
And prairies and mountains with snow-clad domes  
All add their charm to the country we love.

We came from afar in the olden days  
To make of this land a home for us.  
In brotherly concord we walk our ways;  
One nation is fused from all of us.

The flag one loves, that love we all—  
Is sacred to us from its birth.  
As one we stand, or together fall.  
A nation of all the nations on earth  
Is the young and vigorous nation we love.

Now, Father in heaven, humbly we pray:  
Protect Thou the country given us.  
Forbid that this nation shall see the day  
Thy mercy and love shall part from us.  
Oh, let not license blight our youth,  
Nor wickedness counsel the old.  
And lead our leaders on ways of truth.  
Then sunshine from Thee, with blessings untold,  
Will bless the land and the nation we love.

—Sigvert Erdahl

### PRECIOUS PROMISE

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His Angels."

—Rev. 3:5

# ANSWERS

By JOSEPH ZACCHELLO

**E**ACH MONTH, Mr. Zaccello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. Scripture quotes are from the official Catholic version of the New Testament.

This month his answers concern:

## THE IMMACULATE CONCEPTION OF MARY

### CATHOLICS SAY:

(I here quote the official Roman doctrine regarding the Immaculate Conception, because even very few Roman Catholics have a clear knowledge of it).

We do not believe that the Virgin Mary was miraculously conceived. Her Son was born miraculously of a virgin mother, but she herself had a real father and a real mother, St. Joachim and St. Anne. The doctrine means that at the very first instant when her soul was infused into her body; the Virgin Mary was sanctified by God's grace, so that her soul was never deprived of the sanctification, which all other creatures had forfeited by the sin of Adam. Her soul was never displeasing to God, because it had never been stained with original sin.

On Dec. 8, 1854, Pope Pius IX defined that "the doctrine which declares that the Most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved free from all stain

of original sin, is a doctrine revealed by God, and therefore must be believed firmly and constantly by all the faithful." (*Ineffabilis Deus*)

They attempt to prove this doctrine as follows:

"And the Lord said to the serpent, because thou hast done this thing... I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."  
—Gen. 3:14.

Now between "the woman" Mary and "the serpent" Satan, God has put "enmities" in the same way as between the seed of the woman—Christ—and the seed of the serpent—sin. But between Christ and Satan there is, and ever has been, an absolute and complete enmity, and therefore also between the woman, Mary, and Satan. This means that Mary was never under the stain of any sin whatever, which is the same as saying she was conceived immaculate. (Extracts from *The Immaculate Conception* by J. B. Jaggard, a Jesuit.)

### ANSWER:

The Hebrew text reads "He" or "It" not SHE (Mary) shall crush, etc., and even the Septuagint version, approved by the Roman Catholic church, reads "He shall crush," etc. Therefore all the subtle argumentation from the text in favor of the dogma of the Immaculate Conception has no scriptural foundation.

Again they quote *St. Luke 1:18*—"Hail, full of grace, the Lord is with thee, blessed art thou amongst women."

### ANSWER:

The Angel saluted Mary with a gracious benediction on the ground that she was chosen among all other women to become the mother of Jesus. But

the Angel did not say or imply that she was conceived without original sin, or that she did not need salvation. Mary knew herself to be a sinner and in need of salvation, for in her song of praise she said: "And my spirit hath rejoiced in God my Saviour." *Luke 1:47.* ("If we say that we have no sin, we deceive ourselves, and the truth is not in us." *1 John 1:18*)

It is a clear teaching of the Scriptures that *all* (everybody) die in Adam. (*Cf. 1 Cor. 15:22; Rom. 5:12; Ps. 14:3; Rom. 3:23; Isaiah 64:6*)

Even Tradition, the usual refuge of the Roman Catholics, contradicts this papal dogma. Augustine, Ambrose, Chrysostom, Eusebius, Anselm, Cardinal Cajetan, St. Antoninus, St. Thomas Aquinas, Pope Gregory the Great, Pope Innocent III and many other Fathers, doctors, saints and popes of the Roman Catholic church, clearly deny that Mary was conceived without original sin. Cardinal Cajetan declared:

*"If the Scriptures be duly considered, and the sayings of the doctors, ancient and modern, who have been most devoted to the glorious Virgin, it is plain from their words that she was conceived in sin."*—Cardinal Cajetan, *De Loc. Theol.* part 1, c. 2.

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## NEW RESTRICTIONS ON PROTESTANTS IN ARGENTINA

ON MAY 31 of this year, the Fascist government of Argentina issued a decree ordering the registration of all religious organizations *except that of the Roman Catholic church*, and forbidding Protestant missionary work among the Indians in any part of the

country.

This decree is a good sample of what happens to religious liberty under a Fascist government allied with the Roman Catholic church. For the sake of the record we publish an English translation of the decree in full, as follows:

### "DECREE Number 15829/1946

**Art. 1.** The General Direction of Cults of the Ministry of Foreign Relations and Cults shall organize and keep a national registry of all cults which are professed within the territory of the Republic, except the Roman Catholic Apostolic.

**Art. 2.** In the National Registry of Cults shall be recorded the following data:

- a) Date of establishment of religious organizations of all confessions;
- b) Name, nationality and identity of their ministers and other authorities;
- c) Location of each of their temples, conference halls and like institutions;
- d) Name, nationality and identity of their responsible directors and personnel affected by their activities;
- e) Every change or modification that may take place in the 'locales' (meeting places) as well as in their caretakers;
- f) Registration of new religious organizations, temples, conference halls and like institutions before they begin to function, for the purposes established in article 3 of the present decree.

**Art. 3.** All religious organizations, except the Roman Catholic Apostolic, their temples, conference halls and like institutions which at present function in the country, and those that may be established in the future, must obtain a registration 'ficha' (file number) from the National Register of Cults, application for which shall be requested on paper duly stamped, along with proof of the previous fulfillment of established requirements and the presentation of an authentic copy of statutes, by-laws or written norms by which they are directed.

**Art. 4.** All legal procedures before the public authorities instituted by the organizations and institutions mentioned in the preceding article, regarding their specific functions, shall be handled, without exception, through the Ministry of Foreign Relations and Cults, along with proof of previous registration and pertinent documents. The General Direction of Cults to report in each case on the seriousness of the work they perform and the moral responsibility of their directors.

**Art. 5.** For the purposes of the National Registry of Cults, in accordance with these dispositions, the national ministries, secretaries, Federal police, national and municipal offices of the federal capital and national territories shall lend their cooperation. The collaboration of the provincial authorities shall be requested through the Department of the Interior.

**Art. 6.** From the date of the present decree no new religious missions, temples or confessional organizations, belonging to cults other than the Roman Catholic Apostolic, may be installed in national territory, with the purpose of proselyting among the Indians.

**Art. 7.** The Ministry of Foreign Relations and Cults shall make special inspections

each time it is deemed necessary through the General Direction of Cults for the purposes defined.

Art. 8. The Ministry of Foreign Relations and Cults shall cancel the 'ficha' (file number) in the National Registry of Cults whenever an infraction of the dispositions of the present decree shall have been proved.

Art. 9. Every printed publication put out by the organizations, temples and institutions pertaining to cults, distinct from the Roman Catholic Apostolic, shall have to carry at the foot the number corresponding to the file number in the National Registry of Cults.

Art. 10. The date of December 31st of the current year [1946] is fixed as the time limit for the fulfillment of the preceding dispositions on the part of religious organizations of all confessions, except the Roman Catholic Apostolic, their temples, conference halls and institutions which at present function in national territory.

Art. 11. Failure to register within the time limit established, or the cancellation of the inscription 'ficha' in the National Register of Cults, will make it impossible for those who place themselves in such a situation to obtain any hearing before the authorities, and shall result in the closing of their public places of prayer, cultural activities and the like.

Art. 12. The penalties growing out of the infraction of the dispositions of the present decree shall be imposed at the request of the General Direction of Cults—after a trial of the guilty party and previous judgment by the counsellor of the Ministry of Foreign Relations and Cults—by resolution of the minister of that branch, which may be taken before the Executive Power according to the procedure determined by decree number 7,520/44.

A stirring protest against this discriminatory decree was made last July 1, by representatives of the River Plate Confederation of Evangelical Churches, the River Plate Baptist Convention and the Salvation Army, and presented to the Minister of Foreign Relations and Cults by Rev. Dr. L. C. Quarles, who made and sent the translation to us. Their protest justly stressed the fact that their Evangelical churches "*have the duty of propagating the Gospel of Jesus Christ,*" and that they "*have accomplished a constructive religious work of high ethical value, of great benefit to the public good, by means of the moral transformation of the individual and by the cultural, social and beneficial action of our institutions, which are appreciated and respected by all who know them.*"

They point out that: "*The dispositions of this decree, because of its generalizations, ambiguity and the severity of its penalties, far from facilitating the 'relations of the free exercise' of other churches, can become an imped-*

*ment to this free exercise, and be used, now and in the future, as a weapon of religious oppression.*" Strenuous objection is taken to the discrimination in the decree in favor of the Roman Catholic church, against freedom of the press for Protestants, and the severe penalties it imposes upon all non-Catholic religious bodies.

This protest of the Evangelicals points out that it is unconstitutional to deprive the Indians of the benefits of Protestant missionary work, since "*no inhabitant can be deprived of that which the law does not prohibit,*" and that Argentine law clearly establishes that "*the Indian enjoys the same freedom of conscience and of worship and to learn and to teach, and of association for useful purposes, as the other inhabitants of the country.*" Rightly these Evangelical Protestants in Argentina defend the right of the Indian to religious liberty by telling their government: "*It is not permissible to impose a religion upon him, nor to prevent him from embracing another.*"

This is only one of several decrees against Protestants and in favor of Roman Catholicism in Argentina since the present Fascist regime came to power in 1944. They are part of the Roman Catholic plan to secure the Western Hemisphere as a bulwark of the Roman Catholic church.

*[Word has just arrived that, because of the above protest of Protestants in Argentina, this decree requiring the registration of all Protestant bodies has not been ratified by the National Senate.]*

## IS PROTESTANTISM A LOST CAUSE?

CREDIT is due to Rev. Dr. William W. Ayer, pastor of Calvary Baptist Church in New York City, for his very frank series of articles on the future of Protestantism. "Protestantism," he says, "as a religious and social force in America is rapidly being driven into a corner, and soon will be fighting for its very life if the present trend will continue."

Of Roman Catholicism in America he says:

"We have noted the growth of the Roman Catholic church—its powerful personnel, its ever-expanding institutions, its highly commendable alertness and efficiency, its ability to get tremendous publicity for its causes and religious pageantry . . . all of which is shoving Protestant Christianity out of the publicity picture, making the religious public feel that the faith in which our nation was largely founded is now passé."

Dr. Ayer speaks truly when he points out:

"It was Protestantism largely that gave this world the greatest and freest country on earth. It was the centrality of Protestant belief and Protestant institutions that made for our greatness."

What concerns Dr. Ayer, as it does all true Protestant Americans, is the urgent need for some kind of unity among Protestants to counter-balance the growing success of Roman Catholicism in America. It is obvious that Protestantism cannot, and dare not, copy the hierarchical organization of the Roman Catholic church, since this would be to fall into the same error that Protestantism by its very nature must fight. Protestantism must show a unity of belief and purpose, but never be stamped into a forced uniformity that would crush out its free Evangelical spirit.

This basic unity already exists among most Protestants, in so far as they base all their faith and assurance of salvation on Christ, not on a church organization—no matter how efficient it may be. That basis, however, must never be allowed to become a mere shallow 'common denominator.' It must be, at all costs, a deep, strong basis of Evangelical belief and practice. Even so-called modernist Protestants have to admit that this is the only kind of unity that will sustain and carry forward the Protestant culture and beliefs that made America great. Such a unity is essentially democratic, since power comes from the bottom of the pyramid, not from a concentrated cap of forced hierarchical unity on top as in Roman Catholicism.

The fundamental beliefs of Evangelical Christianity with its Christ-centered principles—especially its perfect assurance in a complete and all-sufficient access to God through Christ alone—must never be compromised or watered down, even if by so doing Protestantism would become an even greater corporate unity than Roman Catholicism. That would be no victory. It would be merely the supplanting of one mechanical structure with another.

## THE PASSING SHOW

► AMONG THE 'TOP NAZIS' who died on the gallows in Nuremberg last Oct. 16, the following were Roman Catholics: Ernst Kaltenbrunner, head of the Gestapo; Hans Frank, Nazi Governor of Poland; Arthur Seyss-Inquart, Nazi Governor of Austria; Col. Alfred Jodl, head of the German General Staff; Julius Streicher, leader of Nazi anti-Semitism. Hitler himself, Himmler, Goebbels and Bormann were also Roman Catholics. Von Papen, most sinister of all Nazis, and Fritzsche, who were acquitted, are likewise Roman Catholics.

► THE POWER of Catholic-controlled political machines in the large cities of the nation was almost completely wiped out in the Republican landslide at the November elections. Among those who went down in defeat are the following: New York's Tammany Hall; the Kelly machine in Chicago; Boss ('I-am-the-law') Hague's Jersey City's Machine; Boss Pendergast's machine in Kansas City, and the Catholic church's stronghold of Boston, Mass.

► POPE PIUS XII took definite sides in the Wallace-Byrnes rift over U. S. Foreign policy with regard to Russia. On September 26, the Pope assured James A. Farley, former Postmaster General, in private audience that he was "thoroughly in accord with the firm American policy of Secretary of State Byrnes," according to a N. Y. 'Times' dispatch from Rome of that date.

► "THE FIFTH GOSPEL" is what Archbishop Cushing recently called the Catholic press in a public speech in Boston, according to the Catholic magazine 'The Priest.'

► THE LONDON CATHOLIC 'TABLET' of last August 10, notes that Dr. Frantisek Kovar, professor of the New Testament on the John Hus Theological Faculty at the University of Prague, has been elected Patriarch of the Czechoslovak Church by a synod of 850 of its pastors. This Czechoslovak Church is the largest Protestant body in Czechoslovakia with about 800,000 members. These are part of the nearly two million Roman Catholics who broke away from the Roman Catholic church in 1918.

► THE SAME issue of the *Tablet* tells of the excommunication of Father Henryk Wernski, a Polish priest, because of the publication of his book, *Radical Catholics*. It quotes the *PAP Press Review* as stating that this "has produced a deep impression throughout Poland," since his book "showed the possibility of collaboration between Catholics and the progressive camp in Poland which is desirable if the Church is not to become isolated from the task of forging a new life."

► POPE PIUS XII created Johannes de Jong, Archbishop of Utrecht in Holland, a cardinal last October 12. This is the first time that Holland has had a Roman cardinal since the Reformation, and is part of the effort of the Vatican to increase the power of the Catholic church in Holland.

► THE FOLLOWING almost unbelievable fact was reported in the *New Orleans Item* of last September 26, in a UP dispatch from Elmhurst, Illinois: "A \$100,000 fire destroyed the Immaculate Conception Catholic Church's social center, leaving the church without space for classrooms, choir practice or social activities. But the Rev. William J. Plunkett, pastor, was offered rent-free plenty of space in a building across the street. Donors were the Masons, and the space was in the Masonic Temple."

► THERE ARE NOW 740 parish posts of the Catholic War Veterans established in the United States.

► **WISCONSIN'S** proposed school-bus amendment to the Constitution, which would have permitted free bus transportation to parochial school children, was defeated at the polls November 5.

► **A STUDY** of the effects of education on the birth rate, in the Jesuit magazine 'American Catholic Sociological Review' for June, 1946, uses the 1940 U. S. Census to prove the principle that fertility rates vary inversely with education; that higher education retards age at marriage and thus depresses the fertility rate, with resulting low birth rate among the well-educated. This poses a serious problem for the Catholic church, which built up its power by easy control of the masses of illiterate or near-illiterate people in Catholic countries.

► **EXHIBITION** of a group of paintings on the theme of "*The Temptations of St. Anthony*," was cancelled in Boston by order of Mayor James M. Curley, according to the N. Y. Times of last October 3. Mayor Curley's reason was because the exhibition was "*an insult to the faith and belief of people in the powers of St. Anthony and an insult to the great organized society, the Catholic Church.*"

► **FOR THE FIRST TIME** since 1932, Bingo was stopped in St. Philomene's church in Montreal last September 14. "*Dozens of women almost caused a riot,*" the Montreal Star of that date reported, "*when officers of the church, who claimed that they faced bankruptcy if the bingo ban went through, posted a sign on the church door 'No Bingo Tonight.'*" Father E. S. Girard, the parish priest, said the church made \$41,000 profit last year in bingos.

► **CATHOLIC SEMINARY STUDENTS** in Vitorio, Spain, have received a 25% increase in allowance—from 1,500 pesetas a month to 2,000—according to the London 'Spanish News Letter' of last September 14. Spanish workers' wages; however, are fixed by law.

► **AN ARTICLE** in the San Francisco 'Chronicle' of last July 28, written from Toulouse, France, points out that many Spanish priests have followed the anti-Franco republicans into exile, and that there are now about 400 exiled Spanish priests in France, and others in Belgium, Switzerland, Cuba and elsewhere. Possibly 100 priests are in detention camps in Spain itself, because they oppose Franco's regime. A percentage of Catholic priests likewise resisted the dictators in all Fascist countries, and this is now being used as an argument to cover up the alliance of the Vatican and its higher clergy with Fascist regimes in the heyday of their success.

► **FRANZ VON PAPEN'S** son, Franz junior, surrendered himself as a prisoner of war after his father was acquitted. He had been paroled in order to testify in his father's defense. Young Von Papen studied law at Jesuit Georgetown University in Washington, D. C. He was released a few days later.

► **IN THE 'Christian Century'** of last September 18, Paul Hutchinson, writing from Paris, says that in a recent book by two Roman Catholic priests it is estimated that of the 40 million people in France, not more than five million are practicing Catholics. Vocations to the priesthood in France have also fallen off so much that the Catholic church in France has to go to Ireland and elsewhere to secure priests.

► **THE VATICAN** definitely refused to cooperate in any way with the Protestant World Council of Churches, according to the Catholic Register of Sept. 22, quoting the Vatican newspaper *Osservatore Romano*. The reason given was because "*Jesus Christ founded THE church, and not the churches and their World Council, when he founded the Roman Catholic church.*" The *Osservatore Romano* further declared that the Roman Catholic church was "*the solver of world problems throughout history,*" and that in this church "*were not included those who detached themselves from it.*" Maybe Protestants will now realize the uselessness of trying to appease the Pope and his church.

► **LAND REFORM** in the American zone of occupied Germany was made effective last September 19, according to a dispatch of that date to the N. Y. "Times" from Berlin. Compensation to the owners of land to be divided will be made and church property is included in the expropriation law. In the Russian zone, on the other hand, no compensation is made, but, strange to say, the Russians in their zone excluded church lands from expropriation.

► **ROMAN CATHOLIC BISHOP** John F. O'Hara of Buffalo, bitterly assailed Henry Wallace's "stultifying suggestion" regarding U. S. foreign policy because, he said, it "would freeze 80,000,000 Catholic people under the rule of the atheistic materialists who govern Soviet Russia," according to the N. Y. Sun of last Sept. 16.

► **THE NEW PREAMBLE** to the revised French Constitution reduces the long thirty-nine-article declaration of the rights of man in the former constitution to a brief statement of about 500 words. According to a cable report to the N. Y. Times of last August 10, the new declaration says: "The French people once more proclaim that every human, without distinction as to race, religion or belief, possesses inalienable and sacred rights." The original French declaration of the rights of man was never pleasing to the Roman Catholic church. The first article of the new constitution says: "France is an indivisible, lay [non-clerical], democratic and social republic."

► **"THE CHURCH** must guard itself against implication in the purely political scene, which is now so confused and corrupting," Dr. Frederick R. Knubel, president of the United Lutheran Synod of New York, declared last September 26. The Lutherans, however, recognize the need for the church to help in social problems, and the conference at which Dr. Knubel spoke authorized meetings to solve labor and management problems, and publications to stress "the need for developing a social conscience."

► **MUCH** has been made by the Catholic newspapers of the highly-exaggerated praise of Pope Pius XII in an article in the *Saturday Evening Post* of last Sept. 17. "Pope Pius XII World's Greatest Man;" and "Magazine Editor Sees Pius XII as Top Statesman and Church Leader in Grave World Crisis," are two banner headlines in the *Catholic Register* of September 22, which quotes from the *Post* article that, "Under Pius' leadership, the Catholic church has emerged as the most successful force in politics this side of the 'iron curtain.'"

► **"THE COMMISSION,"** Southern Baptist missionary magazine, gives the following facts and figures about Mexico: "Population, 20 million—one-half Indian, others 'mestizo' or Indian and Spanish; small white population. Illiteracy 60 per cent. Wealth in large centers. Poverty, poor housing, poor medical facilities for the majority."

► **CLARA SHERIDAN**, a cousin of former Prime Minister Winston Churchill, was baptized a Roman Catholic in the Cathedral of San Rufino in Assisi, Italy, last August, according to the St. Louis "Globe" of August 25.

► **THE NATURE** of the new Catholic Political parties in Europe was explained by Jesuit Father Robert A. Graham, director of the research section of the Jesuit Institute of Social Order, at Fordham University last August 22. Citing the Christian Democratic Party in Italy, the French Mouvement Républicain Populaire, the Belgian Social Christian Party, and the Peoples Party in the Netherlands, he stated, according to the N. Y. Times that, "Catholics have rejected the old idea of spectrally Catholic parties, and at the same time have adopted progressive social and economic policies that are more 'left' than 'right.' He said that a similar pattern of Catholic political action was being worked out in Germany, Austria and Hungary."

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## MORE PAROCHIAL SCHOOL TROUBLE

THE MICHIGAN State superintendent of public instruction recently revealed that *"16 school districts have been operating parochial schools illegally and will be cut off from State school aid funds in the 1946-1947 school year,"* according to the *Grand Rapids Press* of last September 13. There were 2,291 pupils in the 16 parochial schools in the 1945-1946 school year, the report added.

Dr. Eugene B. Elliott, the State superintendent, further declared:

"Results of our investigation, based on the 1945-1946 school year, show the situation has prevailed in some districts for 25 years. It is a question of whether the schools are parochial or public. Some are semi-public and have employed nuns to teach. From the State's standpoint, there is no objection to sisters teaching in these districts and being paid from State funds, as long as the school is public and in an area predominated by members of a specific religious faith.

"But in these 16 instances, it has been found the schools are more religious than public and many unauthorized textbooks have been used."

Dr. Elliott also verified that the 16 schools involved, though paid for by the State, are carried on diocesan records as parochial schools.

There has been trouble also in Pennsylvania over the question of free school busses for parochial school children. Early in September the 22 directors of the Kennett Square Consolidated School District, near Philadelphia, barred public school busses to pupils of St. Patrick's parochial school, since the School Code does not permit the transportation of any school children other than those attending public schools. On September 14, according to

the *Philadelphia Inquirer*, '66 Catholic parents brought court action and demanded the ousting of the 22 members of the school board, on the usual Catholic plea that since school attendance is compulsory, it is the State's duty to provide transportation to and from classes, regardless of the pupils' religion.

Dr. E. Duer Reynolds, head of the board, insisted that transportation of parochial school children at public expense is "illegal" under terms of the School Code which prohibits the use of State funds for any matter connected with religion.

Taking the law into their own hands, "some sixty children from St. Patrick's parochial school," the *Philadelphia Record* of September 7, reported, "carrying American flags and shepherded by irate parents, marched upon the Kennett Square Consolidated Public School yesterday afternoon. Over the protests of H. Timothy Rayne, administrative assistant of the Consolidated School, they boarded the busses in the schoolyard . . . 'You're entering against orders,' Rayne warned, as he stood in their path. But they went under his arms and around him, boarded the busses, already partly filled with public school pupils, and rode home. . . The 'march' was the latest development in an issue that has had Kennett Square in a turmoil for the past week, ever since the township school board announced that it intended to stop transporting parochial school children on public school busses. Such transportation, the board maintains, is illegal under State laws which provide that no public funds are to be spent for sectarian or religious purposes."

In Mallard, Iowa, there also has been trouble over the demands of Roman Catholics for free busses for their parochial school children. According to

the Catholic *Register* of September 22, St. Mary's parochial school refused to open this fall because its pupils are no longer allowed to ride in public school busses. The Mallard school board decided to discontinue the practice, because its members might be held personally responsible if they did not conform strictly to the law.

## RELIGIOUS PERSECUTION IN ROME

*FOLLOWING is a copy of a letter written by some Protestant chaplains from Naples, Italy, August 25, 1945, and published in the "Sunday School Times" last July 27:*

The Protestant chaplains in southern Italy are very much concerned about guaranteeing religious liberty to minority groups in this country, and for that reason I am writing you this letter.

The following incidents indicate our reason for fear:

Casa Materna, a Methodist orphanage operating in Portici, Italy, has been advised by an inspector from the Naples Department of Education that its school will have to be closed. Upon being asked why the school must be closed, the inspector stated that it was teaching propaganda which is contrary to the state church, which is Roman Catholic. Several other visits have been made by the Italian Government officials in regard to this matter, which the superintendent of the children's home states have been very annoying. We all fear that closing the school is only the first step. Next will be the closing of the orphanage.

Pastor Pasquale Russo, a Baptist of Pozzuoli, has suffered continuous persecution for the last twenty years. On several occasions he has been interrupted or stopped entirely while conducting out-of-door services. He has received a letter from the police forbidding him to carry on any religious activity. When he disregarded this he was brought to trial and imprisoned.

Pastor G. A. Ricci, of the Baptist Church in Naples, said that he had been told by one of the Roman Catholic priests, "*You Protestants had better enjoy yourselves to the limit now, for after the Americans leave, we will take care of you.*"

Every one of these incidents is a flagrant violation of what we have been fighting for, namely, freedom of religion. As long as we are in Italy we can protect these groups. But as soon as the Allied troops leave, they will be helpless. The only way in which we can guarantee these people any protection at all is to see to it that the treaty of peace between the Allied Nations and Italy will include a very definite statement granting minority religious groups the same freedom that minority groups enjoy in America.

The chaplains are helpless in this matter, but they feel that the churches at home can use their influence effectively to have a definite statement placed in the peace treaty which is about to be drawn up. The Protestant chaplains feel very strongly about this matter. If religious liberty is not granted to the people here, we may face honestly the fact that the sacrifice of American life in Italy has been in vain.

**RENEWALS:** Many thousands of subscriptions expire with this December issue of our magazine. If YOURS is one of them, be sure to renew now! It will save us labor and expense, and assure your receiving all our issues for 1947.

## THE EDITOR'S MAIL BAG

### PROTESTANTISM IN HOLLAND

"I HAVE just read your book on the Vatican's Policy in the Second World War, and wish to say that you have given the sober facts about the role of the Jesuits in destroying democratic ideas. I am Dutch and was in Holland last year. I find that my countrymen do not seem to realize that the real danger now lies with the Roman Catholic church. They say that the Roman Catholic clergy fought equally well against the German invader as the Protestants did.

From what I heard, this may be true as far as Catholic students and youth groups are concerned. But their opposition was directed mainly against German brutalities, and not so much, I think, against Nazi ideology.

I enclose the last election results from Holland, which show that the Roman Catholic party came second to the newly-formed labor party. The trouble is that this labor party does not know what course to take, because of so many Roman Catholics in the government. It is too afraid to declare open war on the Roman Catholics when it comes to major political questions. This half-way-house business will lead to a lot of trouble in the end."

—S. H. Delhaas

"IN THE LAST ISSUE (Sept.) of The Converted Catholic Magazine I noted with interest the article on the Lateran Pact of 1929. Following that, on page 206, was a short piece entitled, 'When Christ Comes Again.' How fitting this arrangement!

I have just finished reading your VATICAN POLICY IN THE SECOND WORLD WAR. Your arguments and proofs are clear, and should be brought to the attention of every American, especially our law-makers. But just as forceful as your work, is the fact that divine prophecy is meeting fulfillment, and that an unprepared world is sweeping to a climax in the

second coming of Christ. This is a note of warning that must be sounded.

Yours in the cause of truth,"

—John W. Boyd, Sulphur Springs, Tex.

### BOOKS RECEIVED

**THREE LOOKS**, by William Williams, booklet, 20 pp.

THE AUTHOR, an Evangelical missionary in Venezuela, takes three looks—backward, around, and forward—and finds that the denominational churches of Protestantism are powerless to halt the tidal wave of Roman Catholicism "rolling in from the East, threatening to drown the open Bible which guarantees civil and religious liberty for every citizen." He is severe on the churches and sees our only hope in a unity of Christians on a solid foundation of non-denominational, Evangelical Christianity.

This booklet may be had free on request from the author: William Williams, Apartado 38, Puerto Cabello, Venezuela, S.A., or from: Miss Eva Watson, 23 Pinewood Ave., Toronto, Canada.

**TRUTH vs. DOGMA**, by J. C. Macanlay, Moody Press, Chicago, Ill. 125 pp. Price \$1.25.

THIS is a splendid exposition of the erroneous dogmatic teaching of Roman Catholicism against the background of Gospel truth. The author, born of Scottish parents in Belfast, Ireland, was converted from Roman Catholicism at the age of nine and received his education in Scotland with training in Glasgow University. He has held pastorates in Canada and the United States.

**THE MARCH OF TRUTH**, by Dr. Stephen Szabo; 296 pp. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$2.50.

IT IS GOOD that a second edition of this book of Dr. Szabo's is now ready. It contains miniature sketches of twenty of the greatest heroes of the Reformation. As the publishers say: "The aim of the author is to make the reader see what Savonarola saw, to know what Wyclif knew, to believe what Knox believed, and to make him feel what Luther felt, and to will what Calvin willed." Protestants need this incentive today as never before.

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Its articles of incorporation state that Christ's Mission was founded for the purpose of mutual improvement of religious knowledge and for the furtherance of religious opinion. It

therefore maintains its platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

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